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MARCH, 1940

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The White Church On The Hill

—that is Zion Church in Douglaston, Long Island. In New York City's suburban area, the church stands out in brilliant illumination, visible for miles around along Northern Boulevard, Queens, and just three miles beyond the site of New York's World's Fair. Zion Parish was founded in 1830, its church and graveyard immediately surrounding being the gift of Wynant Van Zandt, alderman and merchant. A great stone wall marks its boundary of four acres with an acre for the rectory beyond. Well-known names of old Long Island families, some of Colonial distinction, are recorded here. The old Indian burying ground of the Matinecocs, local chief-tancy, is marked by a unique monument. Mark Twain's "Poet Lariat" Bloodgood Cutter, is buried here also. The original church was destroyed by fire in 1924. The present edifice, of simple Colonial design, as well as its appointments, were designed by Architect Aubrey B. Grantham, a vestryman of the parish. In its lovely setting of green trees and shrubs and flowers, this church is a hallowed touch with the past. The Rev. Lester Leake Riley is rector.

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November 28, 1939

Dr. Grover C. Emmons,
Editor, The Upper Room,
Doctors' Building,
Nashville, Tennessee

My dear Dr. Emmons:

My work, as you know, takes me to many of the nations of the world. Every-where I go I discover "The Upper Room". It is really having it as a worldwide ministry. I have been using it as a guide for my own devotions since the first copy appeared. Recently I made a long trip on an African train, had a fifteen day ocean voyage with the possibility of sub-marine attack, and travelled seven thousand miles by air. Throughout all these experiences "The Upper Room" has been my companion and I cannot tell you the help it has rendered in times of loneliness and need.

You are rendering the church a great service and I want to add my blessings to you and "The Upper Room".

Sincerely yours,

Arthur J. Moore
Arthur J. Moore

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MINISTRY OF

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Ewing Galloway

**What Does
This
Mean
To You?**

Forth

—The Spirit of Missions

Vol. CV, No. 3

MARCH, 1940

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THE COVER: "He is Risen! He is Risen!" is the Easter Hymn which will ring out from thousands of Churches. Symbolic of the great festival is the scene on the Cover of this issue. Photo from Ewing Galloway.

THE RT. REV. H. ST. GEORGE TUCKER, D.D., PRESIDING BISHOP

THE REV. CHARLES W. SHEERIN, D.D., VICE PRESIDENT

LEWIS B. FRANKLIN, D.C.L., TREASURER THE REV. FRANKLIN J. CLARK, SECRETARY

JOSEPH E. BOYLE, EDITOR



(Above) A glimpse at the bell tower of picturesque St. Mark's Church in heart of San Antonio, Texas. The Rev. Everett H. Jones, rector.

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Speaking Fingers

A striking example of Speaking Fingers is exhibited at the left where the hands of the Rev. Guilbert C. Braddock, vicar of St. Ann's Church for the Deaf, New York, may be seen spelling the word "God." Sweeping, graceful gestures, gestures which have even more meaning than the spoken word, often characterize the silent language of the deaf. On Pages 10 and 11 is told the story of the Episcopal Church's remarkable work with the deaf.

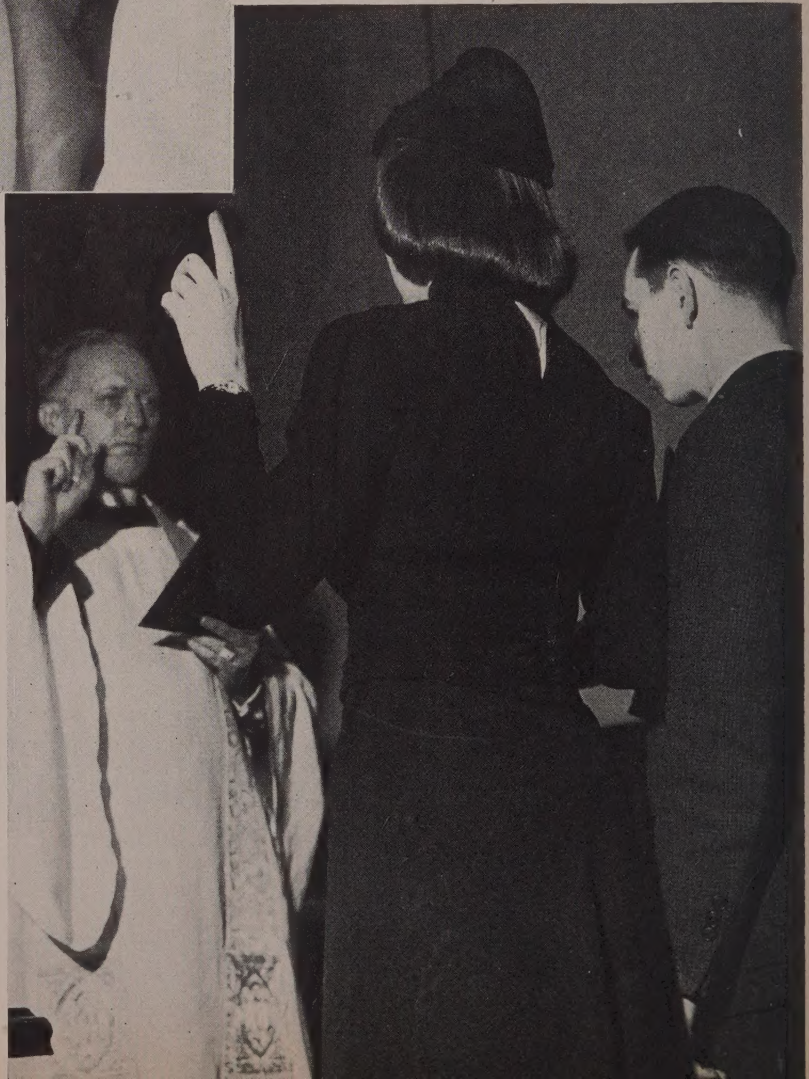
Photo by Philadelphia "Inquirer"



Photo by A. F. Sozio

"I Do..."

At the right, is shown the solemn moment in the marriage service when the bride says: "I Do," this time with her fingers. The photo was taken during a wedding at All Souls' Church for the Deaf, Philadelphia, with the Rev. Henry J. Pulver, vicar, officiating. This illustrates how all the services of the Church are carried on for the benefit of many deaf.



Living Power

AN EASTER MESSAGE

by

H. ST. GEORGE TUCKER
The Presiding Bishop

THE distinguishing contribution of the Resurrection of Christ to Christian Faith is the gift of power. It was not the power which comes from size or wealth or organization or learning; in all these respects the disciples were the same after the Resurrection as before. If we examine the nature of that power we find first, it was the power of Faith. As St. Paul says, "Christ was declared by the Resurrection to be the Son of God with Power." It enabled the disciples to place their belief in Him as the Son of God on a foundation which nothing could overturn. Our faith is often weakened by our doubts. But to those who had witnessed the Resurrection, though there might be still many things not understood, yet faith in God could henceforth rest not on opinion merely but on this great incontrovertible fact. They had seen and communed with the Risen Christ Himself.

Secondly, it gave power to their faith in confronting the practical difficulties of life. Before the Resurrection, they were frightened by the power of the Jews. After the Resurrection, they were prepared to meet not only Jews, but the whole world in opposition.

Again it was a power to overcome temptation and to maintain holiness in life. The great asset of the Early Church was its moral conduct. It was the power to maintain in practice, a moral standard which the non-Christian world was unable to maintain, that enabled the Church to triumph over prejudice and opposition.

Again the power given by the Resurrection was displayed in the evangelistic zeal of the disciples who were not content simply to use the power of God to amend their own lives, but felt impelled to go forth and proclaim the Gospel to every creature. In the early days every Christian was a missionary with his heart on fire with the desire to tell the good news to others.

* * * *

As we approach Easter this year, the great question for us is: "Is our Church still characterized by the same power which marked the Church in the age succeeding the Resurrection?"

Externally we have certainly more power than the little Church in Jerusalem, with its 120 members, most of them people of extreme poverty and lack of learning. We have numbers, comparatively speaking; our financial resources are greater; our organization and all the facilities for doing work are much more complete.

Our understanding of Christian Truth philosophically is much more explicit for we have the benefit of all the thinking of nineteen centuries of Christians on the ministries of faith. The Early Church had no books, not even the New Testament itself. We have tracts and pamphlets and books dealing with all the phases of the Christian Religion. The Early Church had no prestige. We have, to help us, the reputation that the Church has won by its repeated victories during nineteen centuries. From this point of view our resources are certainly greater than those of the Early Church.

But the question is whether we have that living power within which no machinery nor material resources are of any avail in saving men and establishing the Christian Church. Have we that power which fills us with enthusiasm for the cause of Christ, which enables us to throw off temptation and put into practice a new standard of moral living? Are we filled with the idea that the Gospel of Christ is the greatest thing in the world, and do we feel within us an irresistible impulse to give it to others?

Have we that enthusiastic conviction which sustained the early disciples in the darkest hours, that the Church of Christ will triumph over all difficulties? Have we that courage which enables us to face criticism, hostile public opinion, possible loss of prestige or of worldly advantage and confidently maintain our faith in the Risen Christ?

Let us this year, as we approach Easter, try, both as individuals and as congregations, to renew our faith in and our experience with the Risen Christ. Let us seek from Him that inward power without which all the machinery of the Church must remain motionless. Let us renew our enthusiasm in our cause. Let us review our moral life and if in some respects we fall short of the Christian standard, let us ask Christ to give us the power to make it a shining light in the midst of the immoralities and the confusions of this present age.

Let us not simply seek power from the Risen Christ but believing that He has given it, let us set ourselves to the work of bringing men to Him.

*Note: This message was written by Bishop Tucker several years ago while in Japan.
Yet how applicable today!*

Eyes of World

TRAGIC world events and notably the European war have produced conditions which make our work in Jerusalem and the Holy Land increasingly difficult. It seems inevitable that contributions from most branches of the Anglican Communion will be seriously curtailed. Under these circumstances I ask members of our Church at home and abroad to sustain and if possible to increase their gifts to the Good Friday Offering.

—H. St. George Tucker, Presiding Bishop.

Christian missionaries until the great Patriarchates or centers of the Eastern Church grew up. Syrians in southern India today trace their lineage back to earliest times. Bishop Shen at Sian has in his diocese the carved stone records of the early Assyrian missionaries to China. The Patriarchs of Constantinople, Antioch and Alexandria continue the splendid names of once strong Churches.

These and the other eastern patriarchates and national Churches are still the native Churches of all this land. The Rt. Rev. G. F. Graham Brown and his predecessors have used the title "Bishop in Jerusalem" to emphasize that the proper Bishop of Jerusalem is the successor of St. James, first bishop of that diocese.

It is because these Eastern Churches have not yet recovered from

(Below) One of the solemn ceremonies of Holy Week as observed at the Church of the Holy Sepulchre, Jerusalem, by the Greek Church. It is the ceremony of feet washing. Ewing Galloway Photo.

(Above) From the belfry of Holy Sepulchre Church, Jerusalem is seen.

JERUSALEM is in many ways the center of the earth. Toward Jerusalem as a focus the thoughts of all Christians on every continent turn in Holy Week. Out from Jerusalem as a center, the Church in the early days went forth—west and north into Europe, south into Africa, and eastward far into Asia.

Europe's Church history is well known but much less familiar is the story of early Christian centuries in Africa. Texas would have 250 bishops today if they were in the same proportion to area as once they were in North Africa.

Blood-thirsty ravages of Islam swept away the African Church. In the Orient it was Islam plus barbarian invaders. American congregations presenting their Good Friday Offering for the work of the Church in Jerusalem today may not realize that the offering is needed just because of the tragic fate that met the Church in the Orient centuries ago.

Almost everyone's geography breaks down going east from Palestine, beyond Bagdad and Mosul, but that region used to be crossed by trade routes which were the Main Street and Fifth Avenue of the early Christian world. Over them went



urn to Jerusalem

the almost mortal blow struck at them by Islam and the more than four centuries of subjection to Moslem rule that they are still too weak in men and education and resources to develop strong missionary work. So it is that Anglicans everywhere maintain the work directed by the Anglican Bishop in Jerusalem, to strengthen and coöperate with the Eastern Churches.

The American chaplain, the Rev. Canon Charles T. Bridgeman, gives much time to building up the ministry of Armenian and Greek Churches.

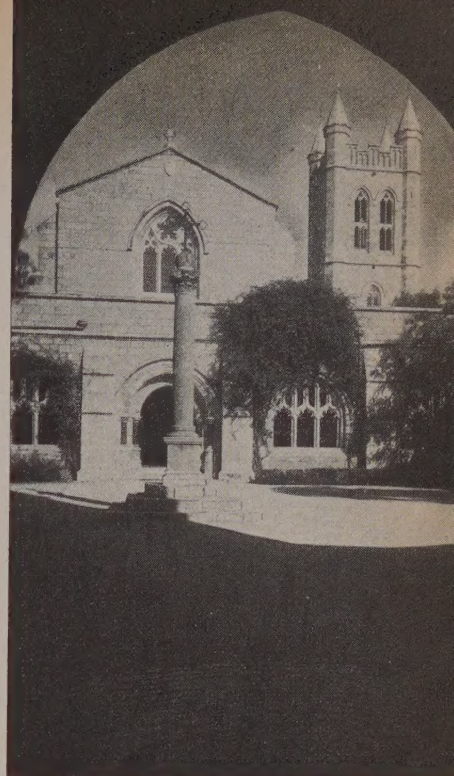
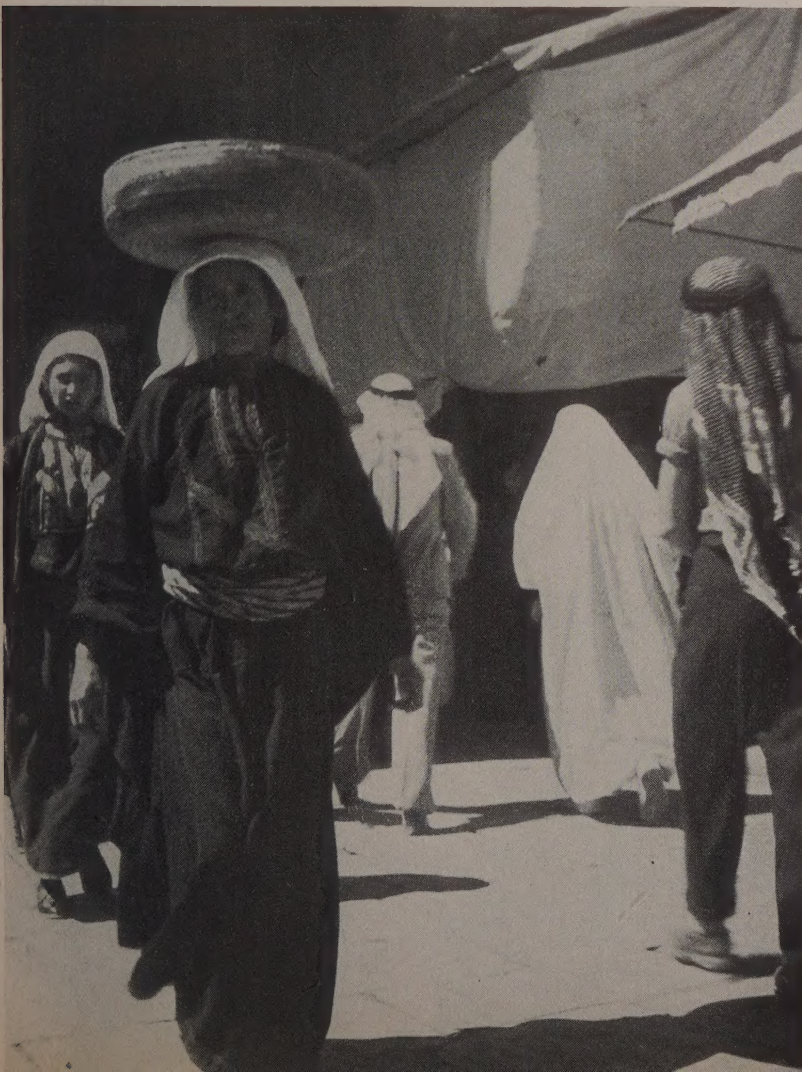
The Church has been a strong power for peace in that warring land. In the Christian schools, enrolling 20,000, Arab and Jew and Christian work and play together. The doctor

of the Church hospital at Hebron has had access to the Arabs permitted to no other and has gone unescorted at times when military escorts accompanied other travelers. The Bishop has a number of Arab clergy on his staff; three Arabs were ordained to the diaconate within a year.

The Lebanon and the country of Trans-Jordan are within Bishop Graham Brown's "diocese." Both places report increased sales of Christian literature in recent months.

Civilization has progressed in queer ways for Palestine. To many Arabs it has meant first camels and then airplanes with no intermediate stages of train and motor car. In the Moslem villages 70 men in 100 cannot read, nor 99 women, but all

(Below) Jerusalem today. A typical street scene at the Jaffa Gate. Photo taken and copyright by Frances Jenkins Olcott.



(Above) St. George's Cathedral, Jerusalem, of which Canon Bridgeman is honorary canon.

devour the messages of radio and motion picture. It was the Arab caretaker of St. George's Church in Jerusalem who after a rare and heavy snowfall was at his wits end what to do with all that white stuff—He did not know it would melt.

Besides coöperating with the Eastern Church and working to educate and evangelize Islam, the Anglican Mission has great responsibilities toward the Jews who though a minority in numbers are so important an element in the picture. Their children meet other races and religions on common ground in the Church schools. A recent letter from the Bishop says that Jewish and Arab children from the Christian schools visit in each others' homes and both walk without fear through either Jewish or Arab quarters.

War has diminished resources and increased both costs and problems of personnel for Bishop Graham Brown. Although Anglicans all over the world contribute to the support of the work, two-thirds of the support comes from England and the English dominions. With England at war the value of the American contributions on Good Friday is greater than ever.

Golden Silence

THE STORY OF WORK AMONG THE DEAF

"Part" is the word which the Rev. Guilbert C. Braddock, vicar, St. Ann's Church, New York, is spelling at the right.
Photos by A. F. Sozio

*I*N many churches from East to West are services where silence reigns, silence that falls heavily upon the hearing ear and is broken only by the tap of footsteps in the processional and the rustle of fingers as the congregation prays or sings.

Into these churches go thousands of deaf persons to worship where they can "hear" the sermon with their well trained eyes and give responses with their swiftly moving fingers. There they may be married by a priest who speaks the sign language with ease and grace. In such a church they may be confirmed, their children baptized.

The atmosphere in a church for the deaf before services begin is filled with good will—kind greetings for hearing visitors who are handicapped for the present because they understand no signs; cheerful handclaps among old friends; gay, sudden

laughter that is startling in this place where it is almost the only sound made by a human voice. However silent conversation may be, laughter is expressed only by the voice, not the hands.

The attitude of good fellowship blends into one of patient reverence when the service begins. Here and there prayerbooks are opened. No organ tones, no burst of song from children's voices marks the processional. But the vestments of the choir, the priest and his layreaders, the solemnity on every face, the measured step toward the chancel, all help to create the spirit that prevails.

The Church service in the sign language has beautiful effects that are not apparent in the spoken service. Because many signs represent ideas and not words, the sign language is often far more expressive than the spoken tongue. One sweeping ges-

Something of the attention which the deaf congregation gives a service and the way it responds in the sign language is shown below.



ture may replace many needless syllables. Just as a hearing minister seeks to develop a speaking voice more pleasing than the average, the deaf clergyman acquires smoothness and gracefulness of finger movements. In order to be understood he must face the congregation throughout the service. He may stand behind a specially placed altar, or beside it. He may stand before the altar, turning toward it only when he is making no signs. Even in prayer he faces the congregation, which in turn must watch him in order to understand. But hands, reverently folded, speak as clearly as the most resounding Amen.

The ritual of Church services for the deaf is based on the Book of Common Prayer, but some portions are omitted for the sake of brevity. The sermon is generally short, for there is far more strain upon the eye of the deaf person than upon the ear of the hearing. During a spirited passage the clergyman has the rapt attention of those before him. Some of the congregation nod from time to time to indicate agreement. Others may "whisper" comments to their friends by means of slight, hardly noticeable finger movements.

Much depends upon location. In some places the service is extremely informal. In large centers the tend-

THEY HEAR NOT YET THEY FEEL AND UNDERSTAND • THE CHURCH IS BROUGHT TO THEM THROUGH THE SIGN LANGUAGE

Directly at the right, a member of the choir of St. Ann's Church, New York, is seen "singing" "Abide With Me." In the center, the Rev. George Flick, pastor of All Angels' Church for the Deaf, Chicago, may be seen during a service. Below, two members of the choir of All Angels', Chicago, "singing" a hymn.

ency is toward completeness of ritual, with the use of responses, and a vested choir. No two churches use the same signs to represent each idea in the prayerbook, so that the deaf congregation must be well trained to follow the prayer and response. Where a choir and layreader lead the response, the congregation may follow with ease. Where there is neither choir nor reader, the response may be less marked. During the General Confession the congregation follows the reader at the litany desk, who in turn is following the clergyman.

No part of the service can compare for sheer beauty with the "singing" or hymns by the choir. The choir generally consists of from two to seven persons, in most cases women. Every choir sings with some local variations. The aim is to use the most expressive, most graceful signs possible. These are drawn out and given added dignity until they are great, sweeping rhythmic movements, not just of the hands but of the arms of the singers as well. The rhythm of the signs may not replace the music that is necessarily absent, but it creates an effect equally as beautiful.

Unusual occasions must be met in the church for the deaf with special arrangements. During weddings and funerals, when many hearing relatives and friends are present, the deaf priest is usually accompanied by a hearing minister who will read the service orally, simultaneously with the signs. Frequently the two ministers read side by side from the same Book of Common Prayer. When an outside speaker appears, an interpreter translates his words into manual signs. Unusual, but not unheard-of, is the deaf priest who has enough speaking ability to conduct his service orally and in signs at the same time.

The Episcopal Church has been a pioneer in missions to the deaf. For nearly ninety years it has been drawing in persons who by birth have

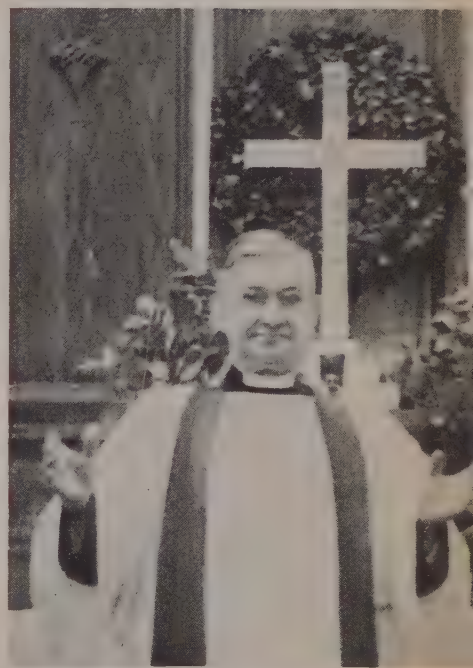
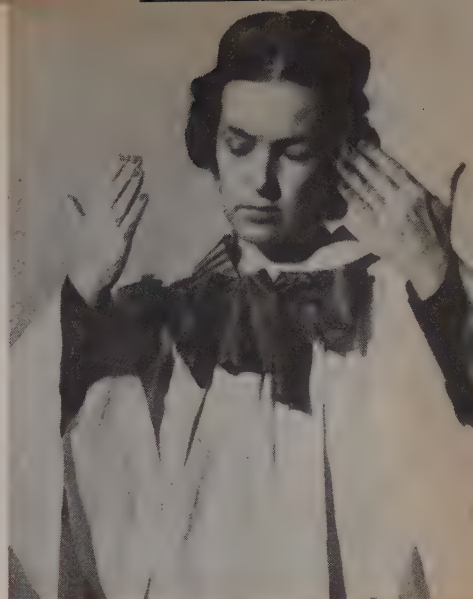
belonged to many different beliefs, attracting them because in dozens of communities the Church offers the only services these deaf persons can enjoy. Pioneer among the pioneers was the Rev. Thomas Gallaudet, who founded St. Ann's Church for Deaf-Mutes, the first of its kind, in New York City in 1852. Dr. Gallaudet also formed the Church Mission to Deaf-Mutes, which took on the responsibility of founding missions in the East, the South, and the Middlewest.

Some hearing priests who knew the sign language alternated with Dr. Gallaudet in visiting the many missions. Among them was the Rev. John Chamberlain, the beloved priest who followed the founder at St. Ann's. Deaf layreaders helped then as they do today, and about 1880 Henry Winter Syle became the first deaf man to be elevated to the priesthood. Mr. Syle later founded another of the leading churches to the deaf, All Souls' in Philadelphia.

The activity set off by Dr. Gallaudet, Dr. Chamberlain, Mr. Syle and other early leaders has been carried down to the present by a small but continuously working group of missionaries in widely scattered cities and towns. Today the Episcopal missions to the deaf are carried on by twelve active clergymen, of whom eleven are deaf.

The territory covered by this small group of missionaries and their thirty-five or more deaf layreaders comprises the greater part of the United States. The Rev. Guilbert C. Braddock, vicar of St. Ann's, who is secretary of the Conference of Church Workers Among the Deaf, has been making an extensive survey of the field. Work, he finds, is being done in the entire Provinces of New England and Sewanee, in parts of the Northwest Province, and in twenty-four scattered dioceses. The deaf

(Continued on page 33)



TOHOKU

LAND OF JAPANESE RICE FIELDS

(Left) Rice fields of Japan in the Tohoku District. Views like this are frequent, indicating the care Japan gives its fields.

FROM the mountaintops in Tohoku one may look down upon the Pacific Ocean or the Japan Sea. One may turn toward the south and imagine Tokyo in the distance, or toward the north where the island of Hokkaido lies. One cannot see Tokyo or Hokkaido, for they are miles away beyond other mountains, but one knows that they are there.

Planted in careful terraces, with back-breaking labor up and down the mountainside, the rice fields stretch out in all directions as far as the eye can see. Here and there are tiny villages, mere clusters of huts where the rural population dwells. In the midst of the houses there may be a school, possibly a community center, and a temple or a Christian church. For into this area have gone missionaries, by no means enough but a zealous few who are finding countless ways to serve the millions of persons.

Tohoku, which covers almost one-third of the main island and has a population of 7,500,000, is the youngest missionary district of the Episcopal Church in Japan. It is almost entirely rural, with few centers of any size. It feels quickly and tragically the effects of poor crops and famines. The region was made a missionary district in 1920 but had no bishop of its own for eight years. Lack of funds has made expansion almost impossible, but the clergy have concentrated efforts on strengthening the twenty missions that are now open. New buildings have been erected in several places, including Sendai, where a synod house was recently completed. The number of communicants has increased from 600 to more than 1,000 since the Rt. Rev. Norman S. Binsted became bishop in 1928.

The bishop is aided in carrying out the missionary work by fifteen clergy-

men, eleven of whom are Japanese. Four native men have been ordained deacons. Others are studying for the ministry in Japan and at schools in the United States. Of the twenty-two women on the staff, seventeen are also Japanese. Both races work side by side in evangelism, education, health and social service.

The educational work of the Church is carried out in fifteen kindergartens scattered throughout the district. Many children—more than 500 at present—attend these kindergartens before they go on to public schools, and often they receive their first religious education from the mission teachers.

Only the salary of the head teacher is paid by the mission, and all other money for maintenance must come from fees paid by the children. The depression makes it hard for parents to meet the expense, but attendance is still good. At one northern station the children must go to school in three shifts because there is no room for all of them at once. In another village where there is no church, a generous layman has opened a kindergarten and Sunday school.

On the Pacific shore in the center of Tohoku is Sendai, where the activities of the district are centered in the synod house. Here, too, is Aoba Jo Gakko, the training school for kindergarten teachers and mission workers, which was founded twenty-five years ago by a \$10,000 gift from the Woman's Auxiliary. The school has outgrown its present building and needs larger quarters. Aoba Jo Gakko is an essential part of the work in the Tohoku district, for out of it come the native women who spread the teaching of the Church far and wide to the youngest and most impressionable members of their own race.

No. 1 Secretary

DR. PARDEE HAS DISTINGUISHED RECORD

WHEN the House of Bishops meets in Kansas City next October, there will be missing from the secretary's chair the genial, kindly man who has served in that place for seven General Conventions—the Rev. Charles L. Pardee. Secretary under seven of the nineteen Presiding Bishops of the American Church since its founding and secretary in preparing letters of consecration for ninety-nine (about two-thirds) of the present members of the House of Bishops is the unusual record of Dr. Pardee who retired from his office recently.

During his long career Dr. Pardee has been in a real sense the "secretary of secretaries," a keeper of the records. His jobs as secretary began when as a lad he assumed the office of secretary in a couple of parochial organizations. This in time was followed by secretarial work while in college; private secretary to Bishop Williams of Connecticut; parochial,

diocesan and community secretarial work.

But that isn't all. In 1915, he was elected secretary of the American Church Building Fund Commission and in 1922, financial secretary of the Clergymen's Retiring Fund Society; both positions he still holds. His election as secretary of the House of Bishops in 1922, remarks Dr. Par-



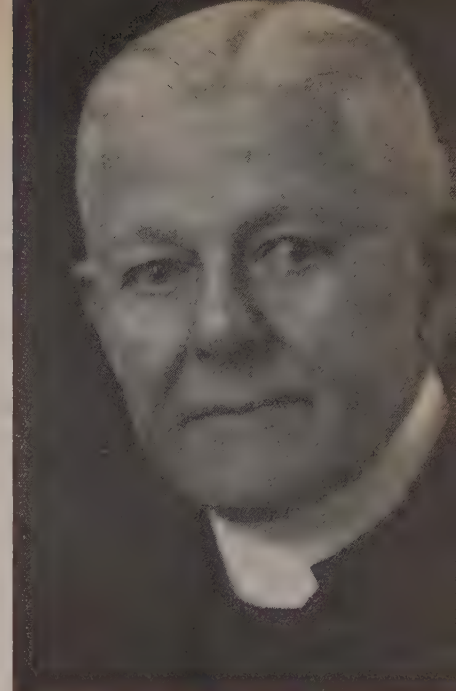
The future "Secretary of Secretaries"

dee, seems to have established the suggestion: "once a secretary, always a secretary."

During his seventeen years as secretary of the House of Bishops, Dr. Pardee has come in close contact with many of the outstanding figures in the life of the Church. Men like Bishops Tuttle and Talbot are among these. Bishop Tuttle was presiding Bishop in 1922 when Dr. Pardee took office. He was followed by Bishops Garrett, Talbot, Murray, Anderson, Perry and Tucker.

Bishop Tuttle, Dr. Pardee recalls, gave him a splendid start in the example of his meticulous care of details. Bishop Hall of Vermont was another who watched over him in his early years in the House of Bishops.

Dr. Pardee has seen many histori-



Dr. Charles L. Pardee

cal events in the life of the Church take place by virtue of his office. The Revision of the Book of Common Prayer and the debates on the canon on Marriage and Divorce—these are highlights in his memory and gave him and others on the staff many a headache. Recollections of unfailing courtesy and affection are dominant for Dr. Pardee.

Errors will creep in, even when the records are handled by one so efficient as Dr. Pardee. A recent error occurred when he catalogued a celibate bishop as having a wife.

"I cannot forget the debates on the Prayer Book revision in the Conventions of 1922, 1925 and 1928 where differences of thought were so emphatically evident and where the more than kindly patience of Bishop Parsons and the late Bishop Slattery was so conspicuous," says Dr. Pardee, looking back through the years. "In two Conventions (1922 and 1928), the late Bishop Brent presented urgent appeals for union with the Federal Council of Churches. One who listened to him could not but recall the beautiful spirit of his appeal and his hope for this possible step toward Church unity. That the final act of Convention in the appointment of the National Council as a coöperating agency and not in organic union, was accepted by Bishop Brent with that same kindly

(Continued on page 31)

Dr. Pardee with Former Presiding Bishop James DeWolf Perry





Photo from Howard Harper

A Negro baby (above) such as those served by Good Shepherd Hospital.

Tipping Scales

NEW BERN HOSPITAL

HERE'S A STORY OF REMARKABLE
WORK A MISSIONARY HOSPITAL
DOES IN THE DEEP SOUTH



Above is shown the Rev. R. I. Johnson, general manager of the hospital, and one of his nurses.

WHEN Baby Elizabeth was brought to the Good Shepherd Hospital at New Bern, N. C., her condition was desperate. The child looked hardly human. For months she was kept at the hospital, properly fed, carefully cared for, until she returned to normal health. Last spring she was baptized at St. Cyprian's, the Episcopal Church for Negroes, at New Bern.

Elizabeth was one of more than 400 patients who were cared for at the Good Shepherd during the first year of operation. The clean new ward in which she slept, the spotless corridors, the well-equipped operating room and kitchen, all were a far cry from her tiny, unsanitary home, where she might have had to remain through all her illness if it had occurred only a few months earlier. For the Good Shepherd, completed just in time to care for Elizabeth, was the first hospital for Negroes in that region and

the second in the entire Diocese of East Carolina.

Throughout the country as a whole, when the movement for a hospital in New Bern began more than fifteen years ago, there was one hospital bed for every 150 white persons but only one for every 2,000 Negroes. In East Carolina the situation was even worse, for there, with 300,000 Negroes, the ratio was one bed to every 10,000 people. A few white hospitals that had beds for Negroes eased the situation a little but by no means enough. It took a local catastrophe to show how serious the hospital shortage was.

Two great fires swept New Bern one day in the winter of 1922; the first burning a lumber mill that employed nearly 1,000 Negroes and the second, only a few hours later, destroying a great part of the town's colored section. In New Bern that night were hundreds of homeless and jobless folk, hungry, cold, and sick.

Before long the sudden hardship began to tell on their health. Pneumonia and other ailments appeared. Many required hospital care, but none was available. St. Cyprian's Church was turned into an emergency hospital, and for two months sick people were housed upstairs and down, children were born, doctors and nurses went from one cot to the next, day and night. It was then that the Rev. R. I. Johnson of St. Cyprian's fully realized what a hospital would mean to his people.

For a decade or more Church leaders—Bishop Darst, Mr. Johnson, local men—worked unceasingly to bring about the hospital. Once it seemed that a \$150,000 building would be possible. Then 1929 intervened, and all that remained was a \$25,000 gift from the Diocese of Pennsylvania as a memorial to the Very Rev. Benjamin N. Bird, late dean of the Convocation of Chester. By 1937 the

To Greater Health in South

ERVES MANY IN LARGE NEGRO POPULATION

leaders, realizing that the needs of their people were ever-increasing, determined to build what they could with this gift. Almost at the last hour they obtained a \$20,000 gift from the Duke Endowment and \$10,000 from East Carolina. They went on to raise several thousand dollars in small gifts. As a result, New Bern today has a \$68,000 hospital for Negroes that is a monument to coöperation, both in the Church and out.

Nearly three-fourths of the work done at Good Shepherd is unpaid for. This heavy load must be met, in part,

by donations from the city and county for charity patients and, in part, by contributions from friends of the hospital. The Duke Endowment has promised to contribute the full amount permitted under the terms of its trust: one dollar for every charity day of service that the hospital renders.

The staff of Good Shepherd Hospital is another evidence of the coöperation that has made the institution possible. Mr. Johnson himself is general manager, while Miss R. C. Hennie, supported by the U.T.O., is superintendent. Four colored physicians who regularly handle cases at the hospital are assisted by white doctors who have willingly given time and service for charity patients. The board of directors includes both Negro and white clergymen, New Bern citizens and officials.

Good Shepherd Hospital is an attractive one-story brick building with wide entrance and long, well-lighted wards. It is simple and entirely practical throughout. Among the cases that pass through its doors is everything from the simplest tonsillectomy to the most dangerous infection and major operation. It has saved many lives and lost few cases. In addition

to the 416 patients whom it aided in the first year, 4,000 passed through its various clinics. No discrimination is made between those who can pay and those who cannot. When the Negroes need medical help they receive it as long as funds of the hospital hold out.

The case of Elizabeth, who became a Church member because she had first been a patient, can be duplicated many times. In New Bern, as in other areas and other lands, the hospital is an open door through which many persons enter the Church.



At the left is shown tuberculosis X-ray tests being made at the New Bern Hospital. At the right, staff workers at the hospital. Below, a general view of Good Shepherd Hospital, New Bern, N. C., which is "tipping the scales" to health for hundreds of Negro residents of the neighborhood.

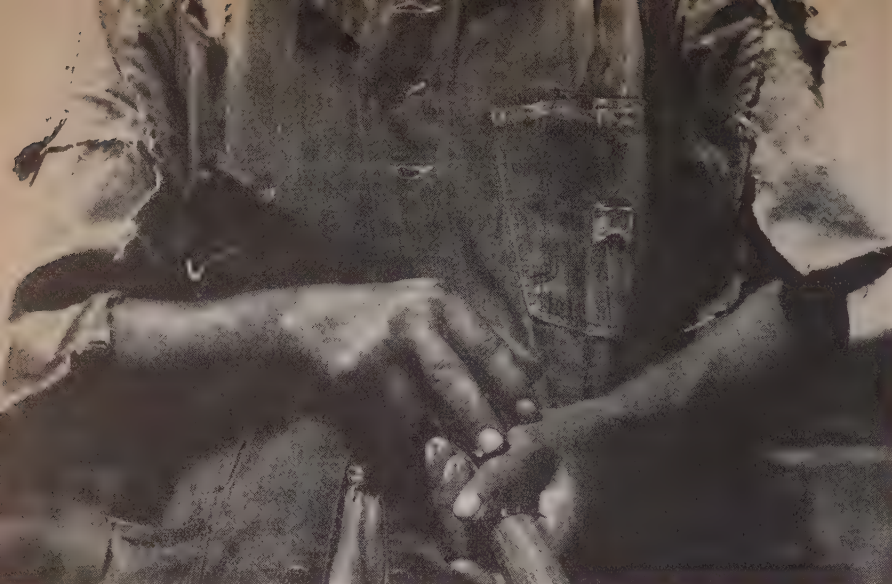


A Picture

BY

MRS. WALTER MITCHELL

Photographs on this page are from "An American Exodus—A Record of Human Erosion," by Dorothea Lange and Paul S. Taylor, published by Reynal & Hitchcock, Inc. Titles of the photos are, top to bottom: "Hoe Culture"; "Through Oklahoma Stream Emigrants from Kansas, Missouri and Arkansas — Westbound"; "Returned." The photos illustrate something of the human drama which Mrs. Mitchell describes in the accompanying article.



Women throughout the Church for several years past have been increasingly concerned about the welfare of the migrant workers in wide areas of the country. The Church coöperates in supporting a worker among them, through the Council of Women for Home Missions.

This Women's Council is made up of some fifty boards, societies or commissions, including the national executive board of the Woman's Auxiliary. As part of its varied work the Council supports five full-time workers among the migrants and about 100 part-time seasonal workers in different crop areas.

A member of the Auxiliary's executive board, Mrs. Walter Mitchell, whose husband is Bishop of Arizona, made an opportunity to visit some of the migrant camps in company with a nurse sent by the Women's Council. Following are some of Mrs. Mitchell's observations.

For those interested in study of the situation, Carey McWilliams' book, "Factories in the Field," is recommended by leaders. The picture book, "An American Exodus," from which the accompanying illustrations were taken, gives a vivid idea of the problems.

WHEN we went into the fields we saw children tied to the ramshackle cars the families travel in, so the children would not stray off and drown in the irrigation ditches. We saw one very young mother dragging her three-weeks-old baby along on a piece of sacking with one hand through the rows of cotton while

F O R T H

of Migrants in the Southwest

CHILDREN TIED TO WAGONS • BABIES EATING PEANUT BUTTER AND CRACKERS • BIRTHDAYS MARKED BY CROPS

with the other she picked cotton and put it into the bag on her back.

One small baby was wailing pitifully and when we asked the mother what was the matter, she said she didn't rightly know. We asked what she fed it and she said it just wouldn't eat a thing but peanut butter and crackers.

The children's birthdays are marked not by the month when they are born but by the crop. "Mary was born in cotton last year, Johnny was born in beets."

When they come back from the fields they are filthy—who wouldn't be, breathing and almost eating dust all day. I have seen families living in pens which the pigs have occupied! The migrants come largely from Oklahoma and Texas. The day I went to the free camp most of the families were at home, for it had rained the night before and cotton can only be picked when it's dry. There had been a case or two of typhoid so the nurse was giving inoculations to those willing to take them.

As they came up to the car I noticed what fine-looking people they were, but oh, so thin! It must take a constitution of iron to sleep on the ground and eat beans, potatoes and fat pork, the most readily cooked and the cheapest food they can buy. They had pitched their tents by the big cottonwood trees along the irrigation ditch, while in the center of bare earth were the sanitary facilities—and such facilities—on *higher* ground, therefore the drainage was all wrong. The migrants use the irrigation ditches for all purposes, even water to drink and cook with, and if they find a dead dog there too, it's all in the day's work.

We have started a day nursery where at least twelve little tots are being looked after while their parents work. With proper rest, food and quiet we can at least give them a start towards a more abundant life,

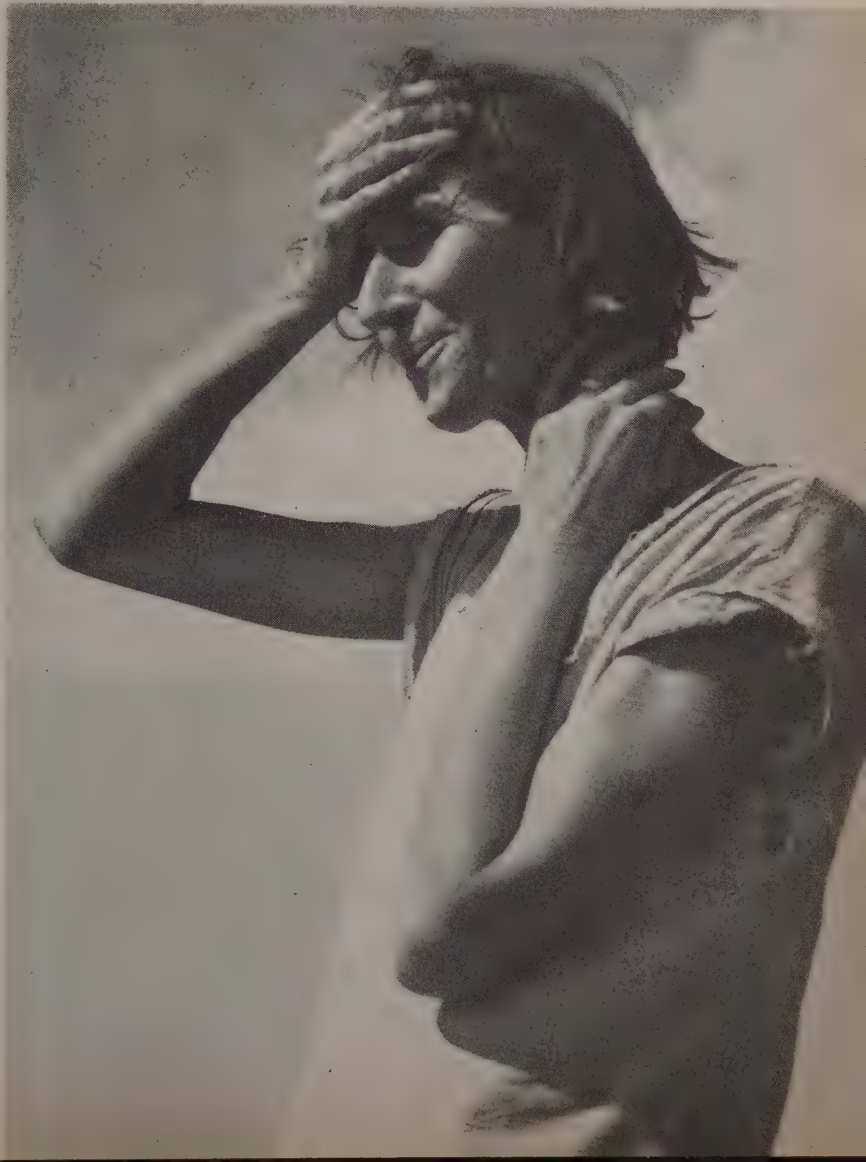
but what are twelve among that multitude of moving people?

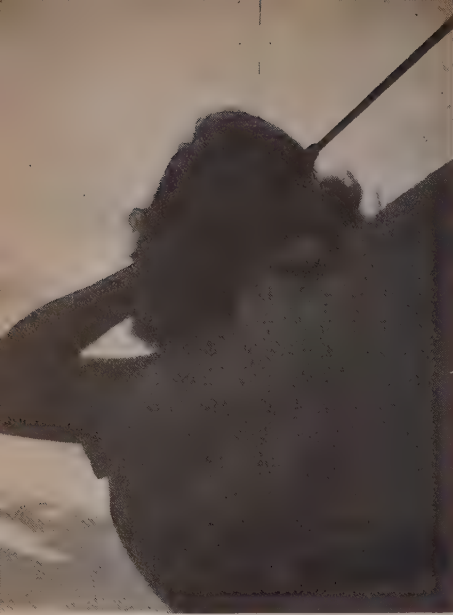
Then we visited a government camp. Here, each one-roomed house is built of corrugated iron, rows and rows of them, all painted with aluminum paint, surprisingly, to keep them cooler. They have a dispensary, laundry and wash-rooms with

marvelous sanitary facilities, even to two large fountain-like affairs, where the mothers may sit on the rims and wash their offspring comfortably.

This camp has green grass and blessed shade trees, with a large recreation hall where pictures are shown such as "The River" that dramatic and moving story of soil erosion.

(Below) A striking human portrait of despair and disappointment is shown on the face of this woman. The photo appears in "An American Exodus" with the caption: "If you die, you're dead—that's all; Texas Panhandle, 1938."





Life at Brownell H

CONSTANT ROUND OF ACTIVIT

Graceful is the Brownell Hall girl (left) as she gets her point of aim. Archery is a favorite sport at the school.

right to change her mind. She may find it easier to keep house than to learn French, and graduate eventually to marriage and housekeeping instead of a career. That is her privilege.

Almost every Brownell graduate, however, goes on to higher education, so emphasis is put on academic subjects. Some girls take a year of post-graduate work at the school to shorten the leap to college. Others study commercial subjects and become secretaries after Commencement. For all girls non-credit courses

are offered in music, art, dramatics, and dancing, with recitals, plays, and exhibits to show off Brownell's talent. The city's concerts offer the students an opportunity to develop appreciation along these cultural lines.

Midyear and Spring examinations make the library and the instructors unusually popular. "Although the pupils are prodded somewhat on their road to learning," the Principal says, "they are urged to judge for themselves their need of extra help. Self-ratings seem to bring about much

OMAHA'S most famous guests once strolled on the long porches of the many-gabled old ranchhouse where school girls today plot riding parties and tennis games and talk over common problems. Set back among old trees on Happy Hollow Boulevard, in a wooded section of the Nebraska city, this historic building and a modern brick dormitory nearby have housed Brownell Hall for nearly twenty of its seventy-seven years.

No commonplace school is Brownell. For nine months of the year it is home to girls of all ages from first grade to twelfth. Its pupils come from the cities and towns of the Middlewest and from ranches on the plains. Some live in Omaha and spend only their days at the school on the outskirts of the city. But for these girls as well as for the boarding pupils, Brownell is the center of activity. Around it their social life, their friendships and their worship revolve. In Brownell rest their ambitions for the future.

When they leave the school they scatter in all directions, home again, on to large Middlewestern universities or to private colleges in New England and in California. But for four or eight or even twelve years Brownell is their primary interest.

Whether she is 10 or 17, every Brownell girl has her eye on the future. Early in her schooling, perhaps years before she will leave the campus, she discloses her ambitions to Principal Marguerite H. Wicken-den, who helps her plan classes accordingly. Each girl reserves the

Belle of the school year at Brownell is the May Queen, selected by popular vote of students. She is crowned during commencement week. Below May Queen is shown with her youthful attendants.



One of Variations

AT OMAHA'S FAMOUS SCHOOL

Photos at the right, top to bottom, are: Louise de Rosset, off for a game; dormitory chapel, Peggy Yates, Naomi Bucholz, Jeanne Boggan, Marilyn McArthur and Barbara Driscoll; consultation with Principal Marguerite H. Wickenden (right in photo); in the drawing room at the Hall. Photos by Louis R. Bostwick

coöperation in preparation of lessons assigned."

Brownell has no room for book-worms, however. Every extra minute snatched during the day is important to school girls who never have enough time to talk things over. The dormitory's newest evening dress, the boys at the last party, the chance of getting snow to use the bobsled all come into the conversation at lunch, at playtime and in the precious hour before "lights out." On rainy Saturday afternoons the living room is full of girls reading magazines, chattering, drinking "tea," which to most means crackers and milk.

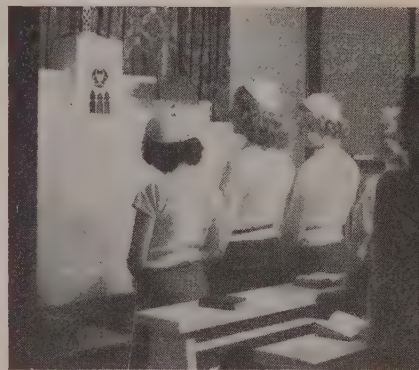
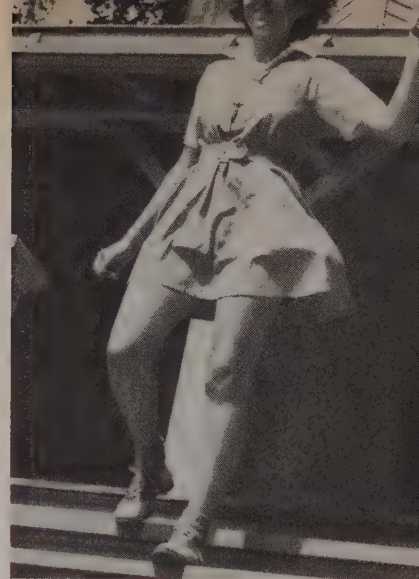
Social life at the school comes about through no accident but is definitely planned to fill its purpose without encroaching upon more essential work. The girls learn by experience how to be hostesses at a variety of affairs, how to meet older persons as impressive as trustees, what to wear, say, and do on the occasions they are likely to face later. They plan their own menu for dinner parties, when town girls remain at school and other guests come. Biggest of all the formal dances of the year is the Christmas party, which alumnæ and parents attend to see the younger generation in action.

The girl who can't wield a bow and arrow, a racket or golf club or stay in the saddle is conspicuously rare at Brownell, where good weather invariably means sports. The tennis courts are busy in Spring and Fall. By seasons the girls play baseball, basketball, and field hockey. They carry their clubs to nearby golf courses for frequent games. The ranch-born girls, the good instructors and trained horses lend a professional air to riding parties, a favorite spur-of-the-moment pastime. Omaha's annual horse show gives faculty and pupils a chance to add to the store of ribbons already treasured by the school.

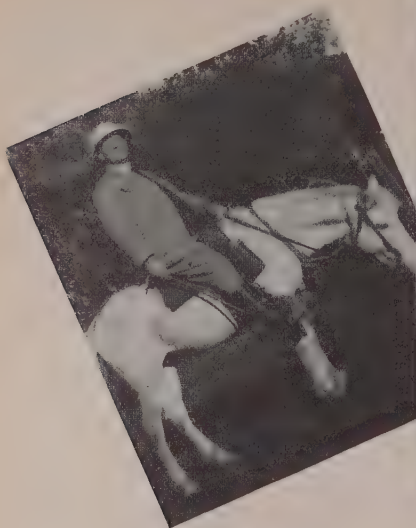
Brownell girls learn to look their best on state occasions, but during the day, when they are not in play clothes or riding outfit, many of them don the comfortable uniform they will continue through college—sweaters, skirts, and worn saddle shoes to which mothers object. The older girls look after their own clothes and often spend that extra half-hour before "lights out" with needle, thread and loose buttons. Though it aims to turn out no seamstresses or chefs, Brownell teaches its students to look after themselves, make their beds,

(Continued on page 27)

(Below) A moment of relaxation for the girls at Brownell, out in the yard of the school.



Bishop Mosher on his favorite horse.



Bishop Mosher.

The Bishop on a visitation.



Bishop Mosher to Retire

RECALL HIS EARLY DAYS IN CHINA MISSION

To the Police Inspector: Please excuse the carpenters to play the Lion without permission and be so kindly pay him back the drums and the Lion.

DOES Bishop Mosher recall how he felt when that note was presented for his signature, just forty years ago in Shanghai when he was one of the newest missionaries? Young as he was, under 30, his Chinese friends already turned to him confident he would get them out of trouble.

The carpenters' guild had 600 members and one of them was a Christian even in that early day when the Church's work in Shanghai was less than sixty years old. The carpenters celebrated a festival. They had a lion with a gorgeous head of colored paper over a wooden frame, with movable eyes and jaw and a long winding body. One man in the head and three or four along the way supplied the motive power. Outside, three or four men beat drums to excite the remaining 590.

The police asked to see the official permit for the parade. The carpenters had none. The police ordered the

lion to break up, the lion resisted and was escorted to jail along with the drummers. What to do? The solitary Christian to the rescue. His foreign friend, Mr. Mosher, would get them out. So Mr. Mosher was asked to sign the appeal to the police, but alas, the Church took the side of the Law, and the carpenters languished.

After a few years in Shanghai the young missionary was sent inland to a city called Wusih (Woosee). Here the Church had no property and no congregation, and here Mr. Mosher and his wife settled down. When in 1909 he presented seven people for confirmation, it was the largest number to date. That is something to remember when in recent years as Bishop of the Philippines he has confirmed over 700 each year.

He was in Wusih for eighteen years. In that time, the Church of the Holy Cross was built, and St. Mark's School and St. Andrew's Hospital. Preaching halls were opened in other parts of the city and the Church's work reached out into some of the many villages. In those early days when travel was far more primitive than now and a foreigner was a spectacle and a sensation, he went

out on trips of 500 miles or more, studying how and where best to extend the mission's influence.

If he had retired after more than twenty years in China, his service would already have seemed long and distinguished but this was only a first chapter to what followed.

On Feb. 25, 1920, his consecration as Bishop of the Philippines took place in Shanghai, the first, it is said, in which a Chinese bishop had taken part. He was Bishop Sing, assistant in Chekiang. Most of the American, English, and Canadian bishops in China were there and Bishop Tucker, now Presiding Bishop, came over from Japan where he was Bishop of Kyoto.

And so the Rt. Rev. Gouverneur Frank Mosher went to the Philippines when he was 49 and has carried on steadily for twenty years. That long stretch of islands, even now difficult to travel, is a mixture of Orient and Occident, ancient and modern, with Americans and Europeans, Filipinos, Malays, and Chinese, in the lowlands; Igorots and many other tribes in the mountains.

Nearly two and a half years without any resident bishop had elapsed since Bishop Brent resigned. During his sixteen years in the Islands he had founded the work and started most of the institutions with emphasis

(Continued on page 30)

Soap Brings Relief in Wartime

MRS. TYNG FINDS WAY TO ENGAGE CHINESE

WHEN every available foot of space in a mission compound is filled with refugees—homeless, jobless, and unhappy—not only the mission but also the refugees are better off if some profitable occupation is found for all. This Mrs. Walworth Tyng, wife of the missionary at Changsha in the Hankow District, discovered when Nanking fell and hundreds of its unfortunate citizens descended upon Changsha.

It is not always easy, Mrs. Tyng found, for men to forget their former occupations and take up new work, even under the most pressing circumstances. The first suggestion for a profitable enterprise came from three wealthy women who were tired of seeing the refugee men idle. "Let them make hemp sandals," the women said. Mrs. Tyng had never seen a hemp sandal in the making, but she did some investigation and put the men to work. Thirty fami-

lies became self-supporting with this occupation.

When Changsha was threatened, the city was burned to the ground and its people fled west. But the threat was not carried out, the city seemed safe enough, and many persons—all of them now homeless refugees—returned to the ruins. Again something had to be done to support the families that had sought protection in the compound. Mrs. Tyng herself conceived the idea this time of making soap.

From the Encyclopedia Britannica she learned the general procedure. She heard that a quantity of lye, one of the necessary ingredients, had been saved from the burning city and she found it on a boat. The fats and oils necessary were obtained around Changsha. Vats were found, and the process was begun.

One hundred persons were able to support themselves either by making

or by selling the soap, Mrs. Tyng says. In four months, she paid 150 per cent on an investment that had made the business possible.

The refugee soap, though made by persons who had never before had experience in that work, was termed exceedingly successful. When Mrs. Tyng visited some soap factories in this country and explained the contents she had used, she was told that she could not have selected a better formula. The vats used for experiments in these American factories closely resemble those in which the Chinese workmen mixed their soap.

The business is still being carried on under private management. When Mrs. Tyng returns with her husband to Changsha in the spring at the completion of their furlough in this country, she expects to take over the soap manufacture again and to use the profits to help support a home for war orphans.

Bright Clothes at St. Mary's, Shanghai

Bright-colored clothes add a new charm this year to the usually subdued campus of St. John's University, Shanghai. The 300 girls of St. Mary's Hall are using a borrowed building, Graves Hall, since their own school is outside the protected area.

Graves Hall, recently erected for St. John's University, is named in honor of the famous bishop, now re-

tired, who presided over Shanghai for forty-four years. When no longer needed by St. Mary's the building will probably be used as an extension to the university's crowded library. Frances D. MacKinnon of Providence is principal of this school, which will keep its 60th anniversary in 1941.

War and all the frightful conditions in China have not been allowed to

interrupt the education of these young women. They carried on under great inconvenience and difficulty in a rented office building downtown for two years, at first with no library and no laboratories, with no home economic classes, gymnasium or singing, and without many of the traditional school customs which have made life at St. Mary's such a potent influence.

Below are views of girls at St. Mary's Hall, Shanghai, in front of Graves Hall, recently erected for St. John's University.



Forward in Delaware

DIOCESE SHOWS MARKED GAINS WITH ADVANCE MOVEMENT ON



Bishop McKinstry

THE Church is moving forward in Delaware! Taking literally the Presiding Bishop's call to go forward, the Rt. Rev. Arthur R. McKinstry, Bishop of Delaware, set about to do the job and do it right.

First, he arranged for a survey of the diocese. Parishes were asked to do the same. Based on this survey, the Bishop and Council mapped out a program. A pictorial folder of the diocese was issued. Conferences with clergy and vestrymen were held in all parts of the diocese.

Sectional promotional conferences were held with the result that every parish in the diocese conducted an active Every Member Canvass. With what results? Here are a few: one parish had an increase of 45 per cent in pledges with missionary pledges increasing from \$3,500 to \$5,000. Another, had an increase of forty-five per cent with missionary pledges

rising \$1,000. Another, missionary pledges increased a third, from \$3,000 to \$4,000. Still another parish reports an increase of 88 per cent, with 112 new pledges. Another, had a 100 per cent increase in givings.

And so the story goes. The overall result is little short of startling. Whereas in 1939, the diocesan budget was out of balance, this year the complete budget has been raised with an increase of 17 per cent. But that is not all. Special gifts have come out of the forward effort which have enabled the diocese to purchase property and start a church building at Bethany Beach. A special fund of \$2,000 will enable Seaford to have a full-time rector and eventually be separated from Bridgeville. A fund of \$5,000 has been secured to start a parish house at Georgetown, and the diocesan expectation to the Na-

tional Church has been increased twenty per cent.

Above all this, the Trustees of the Endowment Fund of the Diocese have successfully prosecuted a movement to raise \$50,000 as a memorial to the late Bishop Cook, predecessor of Bishop McKinstry.

Clergy and laity alike have wholeheartedly supported and prosecuted the advance movement and today, the Church in Delaware is on the march.

"The whole-hearted support on the part of the clergy and laity and the great devotion of the late Bishop Cook to the whole work of the Church are in large measure responsible for the success of our program," says Bishop McKinstry. He advises every diocese to survey its work and to adopt a forward program based upon needs and opportunities.

All Delaware Vestrymen to Get FORTH

All vestrymen and finance committeemen of the Diocese of Delaware are to receive FORTH as a gift from the Bishop of the Diocese, the Rt. Rev. Arthur R. McKinstry. The Bishop's action is part of an advance movement which he has launched in Delaware and which already has borne fruit in increased financial support and increased diocesan activities.

EMERY FUND REACHES \$100,000 MARK

The Emery Fund of the Woman's Auxiliary, used for expenses of missionaries on furlough and volunteers in training for the mission field, has reached the \$100,000 mark.

Before the Triennial meeting of 1919, Miss Nannie Hite Winston of Kentucky pointed out that the 50th anniversary of the Woman's Auxiliary would occur in October, 1921, and that there should be some special plan for marking the occasion. She sug-

gested that if each member of the Auxiliary gave fifty cents, it might be possible to raise a fund of \$50,000. The plan was discussed at the Detroit Triennial in 1919 and it was voted to attempt to raise \$50,000 to create an Emery Fund.

Grants are made from the Fund periodically in accordance with its purpose, as a memorial to Miss Julia Emery, first executive secretary of the Woman's Auxiliary.

Indian Children Get New School

REPLACES BUILDING DESTROYED YEAR AGO

LESS than a year after a fire destroyed its largest dormitory and chapel, St. Elizabeth's School for Indian boys and girls at Wakpala, South Dakota, has completed a new building.

The new dormitory, which comes in time to celebrate the fiftieth anniversary of the school, is a two-story stucco structure and is nearly fire-proof. It has been completed at a cost of about \$21,000, of which more than two-thirds is covered by insurance on the burned building. It can accommodate more than sixty children and some staff members. With the two boys' dormitories that escaped the fire it gives the school a capacity of about ninety.

The new building has many features that will add to the enjoyment of the boys and girls who live there. The main floor has a large living room for girls and another for boys, both equipped with numerous windows for a maximum of air and sunlight. Also on this floor is a guest wing that contains living room, bedroom, and bath.

One wing of the first floor and the entire second story are filled with rooms for the children and for a

teacher. In the basement are a good-sized recreation room, dining room, kitchen, and quarters for some of the staff.

Inside walls of the building are of composition board finished to resemble wainscoting and tile. The floors of the halls, bathrooms, and living rooms are of asphalt tile to withstand the wear of hundreds of lively feet for years to come. The woodwork inside is Washington fir finished in its natural color.

When the forty or more girls who took over one of the boys' dormitories in the emergency last year moved out of it and into their own building, St. Elizabeth's was able to settle down to normal for the first time in many months. The fire, which sent the children, barefoot, out into a sub-zero night, halted none of the school's routine, but it put some remaining buildings to strange use. Every part of nearby St. Elizabeth's Church except the church itself was used for a while by the school. The basement housed kitchen and dining room. Even a section of the vestry room was screened off as living quarters for one of the staff.

St. Elizabeth's School is situated on a high hill on the Standing Rock Reservation a few miles from Wakpala. Its students come, in many cases, from broken homes and needy families. They come often from isolated places where they have never

had an opportunity for education or recreation along with others their own age. The school offers these children a place to live with the advantages of a pleasant home, an education through high school, and training for Christian leadership. The girls learn by practical experience to keep house, cook and sew, while the boys work at the barns and on the grounds of the school.

When Mayor LaGuardia of New York was visiting the Mayor of Cincinnati recently he asked his host on Saturday night where an Episcopal Church could be found. Sunday morning the two mayors attended Christ Church.

A church editorship of twenty-five years' tenure ceased with the death recently of the Ven. José Severo da Silva of the Brazilian Episcopal Church. He was editor of *Estandarte Christao* (Christian Standard).

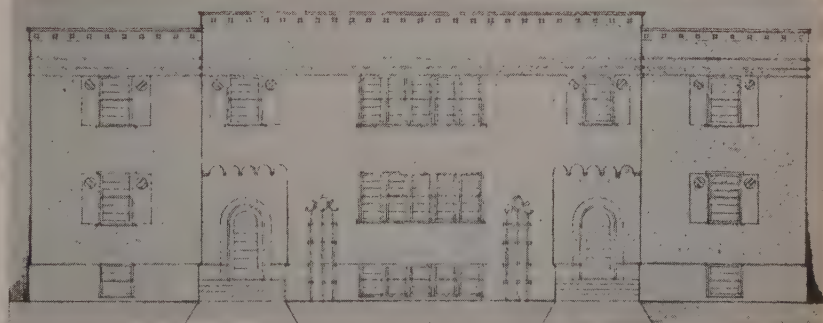
The Diocese of New York is sponsoring a series of Sunday afternoon radio broadcasts, the first in its history, as a special feature of its Lenten program. The broadcasts are over New York Station WQXR from 5 to 5:15.

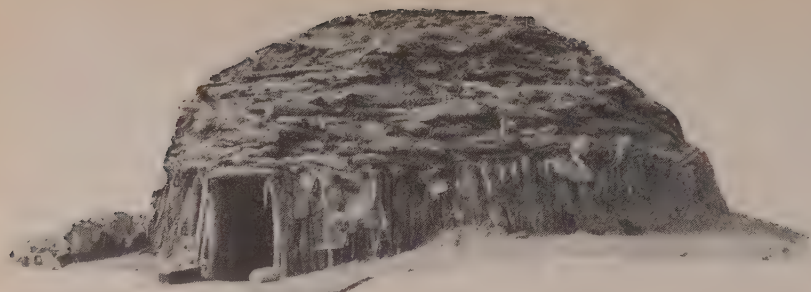
Approximately 1,000 itinerary days for missionary speakers were arranged during the past year by the Speakers' Bureau of the National Council. This represents 520 engagements in forty-three dioceses. The bureau supplies missionary speakers for all sorts of occasions.

Wanted: Million U.T.O.

Can the women of the Church make a million dollar United Thank Offering at General Convention in Kansas City next October? That is the question which Miss Grace Lindley, executive secretary of the Woman's Auxiliary, has raised. She points out that the motive "is not that there shall be a big figure but that there is great need of increased service in the world and there are still many Churchwomen who do not know the joy of sharing in this Offering."

(Below) Architect's drawing of the new dormitory of St. Elizabeth's School for Indian Boys and Girls at Wakpala, South Dakota. Recently this building has been completed, replacing that destroyed by fire just a year ago. These Indian children have been looking forward to the completion since the night when they were driven into below-zero temperatures in their night clothes.





(Left) The "Hogan," one-room home of the Navajos among whom Miss Wilcox works.

Spaniards brought the first sheep in 1540, wool replaced twigs and plant fibers for the weaving, and the Navajo rugs became doubly valuable. The rugs are a home product from beginning to end. The sheep are raised and sheared by the family. The wool is scoured, carded, spun, dyed and woven at home. Although commercial dyes are used today, some of the

Cut Thumb Starts Work with Navajos

BIG BANDAGE LEADS WAY FOR MISSIONARY

A CUT thumb can be a source of tremendous pride if careful thought is put into the bandaging of it. So found a Navajo who unknowingly as a result of a cut thumb, helped open up a new mission field for the Church in New Mexico.

The story behind the cut thumb began eighteen years ago when Miss Lena D. Wilcox, who had been a teacher in New Mexico, decided to go into the desert to set up a mission for Navajos far from established Church centers. She selected Carson's Trading Post, an inaccessible spot thirty miles from Farmington, and there she bought an empty camp house for living quarters and a remodeled garage for community center.

The 500 or more Indians in the region around Carson's gave Miss Wilcox little chance to help them, for they were extremely shy of newcomers. When one cut his thumb severely and, according to custom, went to the trading post for help, he was sent to the little dispensary that the missionary had set up in her community house. Only after considerable persuasion would he apply there for aid.

As a reward for his bravery in coming to her, Miss Wilcox put extra effort into the bandaging of his thumb. By the time she had finished, the bandage was unusually large and contained sufficient material to wrap several fingers. The Navajo went away, proudly displaying his conspicuous thumb. The missionary's first customer was well satisfied.

So numerous are the services ren-

dered by Miss Wilcox at her desert station that possibly everyone of the Indians in the 20,000 square miles of sand and sagebrush around Carson's has felt her influence in some way. She is not trying to alter the true Navajo characteristics. She has too much esteem for the age-old culture of the race to attempt such a change. But she is making it easier for the Navajos to live in a world that changes more rapidly than their ideas can be modified. In a practical fashion, she is helping them make a living, and improve their health, and bridge the gap for young people between the schools they have attended and the Indian *hogans* to which they return.

The Navajos are in constant financial straits because the reservation is far too small for their increasing population. Once there was room for each family to raise a large enough herd of sheep and goats to be self-supporting. The soil, while not good, afforded fair grazing land. Today the soil has been ruined by drought, the tribe has grown to five times its original size with little increase in land, and a good living is almost impossible. Miss Wilcox, through her small mission, is finding new ways for the people under her care to add to their tiny incomes.

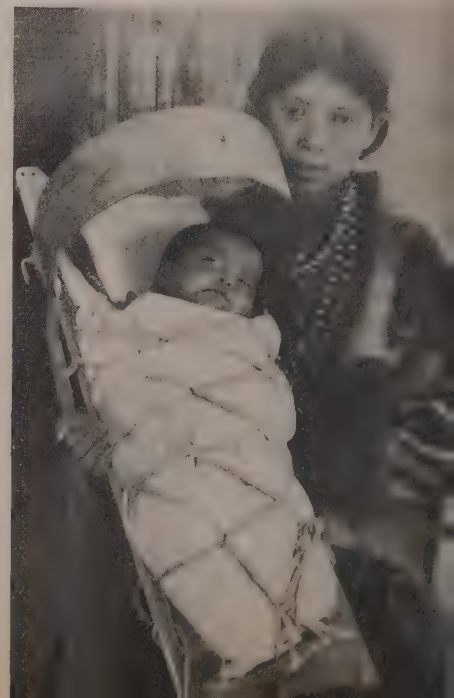
Through the Navajo Handicraft Guild she is helping the Navajos market the rugs that for many families are the chief means of support. These rugs have been a Navajo art for centuries, indeed for some time before the tribe saw a white man. After the

Indian women are even reviving the old art of making dye from herbs and roots.

Originally the rugs were used only for clothing for the family, but today they are sold to buy necessities. The Handicraft Guild helps in this sale. It pays the Indians for their labor in making the rugs and uses whatever profit remains to support the mission.

Miss Wilcox has found other avenues of aid for the people among whom she lives. In her community hall many Indians come each month for recreation. She has there a cook stove, for she is teaching the Indian women to prepare healthful food. A sewing

(Below) A young Navajo mother and her baby.



machine is used by mothers who are learning to make warm clothing for their families. A dispensary contains remedies for the bruises, burns and cuts that are common. Sometimes more than 2,000 cases are treated in the dispensary in a single year. A nurse from the San Juan Mission Hospital in Farmington holds a weekly clinic, visits in the *hogans* of sick persons, and often returns with two or three patients in her car.

Carson's Post lies at the side of a wide white strip of land called Gallego's Wash. The trading post itself is adobe, hot in the sun outside but dim and cool within. Its shelves are piled high with guns, saddles, and bright colored cloth for which the Indians trade rugs. Nearby are Miss Wilcox's house and the community center, and across the Wash, on a knoll, stands St. Luke's Chapel. This church was erected nearly ten years ago by the Indians out of native field stone. The altar is inlaid with a piece of petrified wood. The candlesticks are of native pine, and the dossal curtain is a valuable antique rug. Everything about the chapel reflects the vividness and the beauty of this land and the race that dwells there.

Every Sunday the chapel is filled with Indians seeking the only religious instruction available in 2,000 square miles. St. Luke's is an outstation of San Juan Indian Mission in Farmington. The Rev. Robert Davis,



(Above) Shearing sheep on the Navajo Reservation. From the wool thus obtained, the famous Navajo rugs are woven.

priest-in-charge, visits the tiny, distant desert missions regularly. Miss Wilcox herself conducts the Sunday school and in addition has classes in religion at the government day school. When the roads are passable she

holds services in an outstation recently started at Siskidt, about twelve miles from Carson's.

Here truly is a missionary who has gone straightway into the desert to serve her Church.

LAUNCH PEACE MOVEMENT MARCH 16

A nation-wide effort to mobilize Christian forces in America for world peace will be launched on March 16. Central feature of the day will be a luncheon convocation to be held at Waldorf-Astoria Hotel, New York.

President Roosevelt will speak via radio to the meeting and it is expected messages also will be given by radio from several foreign nations.

Presiding Bishop Tucker will take part.

The movement is sponsored by the Foreign Missions Conference of North America of which Dr. Emory Ross is executive secretary. At the same time as the luncheon in New York, similar luncheon meetings will take place in other cities of the country.

100 Per Cent Parishes Rapidly Increase

EVERY day brings to the Presiding Bishop new names of 100 per cent parishes with relation to their vestries receiving FORTH. The list is growing rapidly and the Presiding Bishop hopes that a large proportion of parishes of the whole Church will be in this class before the end of this year.

The Diocese of Delaware is the first "100 per cent" diocese in this respect. Bishop McKinstry of that diocese has ordered FORTH sent to every vestryman and finance committeeman at his expense.

Here is a partial list of 100 per cent parishes to date:

St. Paul's Church, Nantucket Island, Mass.
St. Peter's Church, Clifton, N. J.
St. Thomas' Church, Buffalo, N. Y.
Trinity Church, Seneca Falls, N. Y.
Church of the Ascension, Cranston, R. I.
Holy Comforter, Sumter, S. C.
St. John's Church, Olympia, Wash.
St. Mark's Church, Milwaukee, Wis.

Church of the Holy Apostles, Hilo, Hawaii
All Saints' Church, Reisterstown, Md.
All Saints' Church, Frederick, Md.
St. Helena's Church, Beaufort, S. C.
Trinity Church, Atmore, Ala.
St. Peter's Church, St. Louis, Mo.
St. Luke's Church, Hastings, Minn.
St. John's Parish, Accokeek, Md.
St. David's Church, Portland, Ore.
Trinity Church, Huntington, W. Va.
St. John's Parish, Johnstown, N. Y.
St. Paul's Church, Cleveland Heights, O.
Holy Trinity Parish, Decatur, Ga.
Trinity Episcopal Church, Fillmore, Calif.
St. James' Church, Milwaukee, Wis.
St. Paul's Church, Columbus, O.
St. John's Church, Gloucester, Mass.
Grace Church, Oak Park, Ill.
All Saints' Church, Cincinnati, O.
St. Paul's Church, Coffeyville, Kans.
St. David's Church, Austin, Tex.
St. John's Church, Ithaca, N. Y.
St. John the Divine, Burlington, Wis.
St. Andrew's Church, Fort Thomas, Ky.
St. Clement's Church, Hawthorne, N. J.
Chapel of St. Giles, Upper Darby, Pa.
St. Stephen's Church, Oxford, N. C.
St. Paul's Church, Pawtucket, R. I.
St. Paul's Church, Leavenworth, Kans.

(Below) A Navajo silversmith on the New Mexico Reservation.





(Above) A general view of the busy lunchroom at Trinity Church, Toledo, during the noon hour. Here hundreds of girls lunch each noon.

Noontime Jam Avoided in Toledo

TRINITY CHURCH PROVIDES UNIQUE LUNCH CLUB

WHEN the noon whistles blow in Toledo, Ohio, and thousands of office and store workers stream out of buildings to crowd restaurants and drugstore counters beyond capacity, 250 or 300 young women turn to a dining room where they can eat in a quiet atmosphere the lunches they have prepared at home.

No busy counter awaits them, no waiter, no demand to eat and leave so that others may follow. Where they go they are not so much customers as guests, for their dining room is in the basement of Trinity Episcopal Church, and it is provided for them by the Business Woman's Guild of the parish.

The Trinity lunchroom is a well-established institution among young business women in the city, for it has been in operation twenty-eight years. In that time it has served

as many as 112,000 persons in a single year, during the pre-depression days. Today the attendance is about 60,000 a year and ranges from 250 a day in summer to 350 in winter.

A big basement room is furnished with many tables and chairs, so that the patrons may eat by themselves or with several friends. The Guild also furnishes china, silverware and glasses, and sells coffee, tea, hot chocolate and milk. The girls pay just a nickel for a drink to go with the lunches they bring. No food is sold at the counter.

Mrs. Bessie Gearing, who has been director of the lunchroom for twenty-one years, has watched many friendships grow out of contacts made there. The girls come from all parts of the city and from many kinds of work. Some are department store

clerks, some stenographers, bookkeepers and other office workers. Their ages vary as much as their professions. Many of them see each other for the first time over the noon sandwiches and coffee. Gradually they are drawn into conversation, though at first they may be shy. They find many things in common, and before long they are meeting each other every day for lunch and are becoming fast friends. The kindly, unburied atmosphere in the lunchroom promotes this sort of acquaintance.

Many of the young women come because it is quiet and offers a chance to rest or to read. They like to think of themselves as regular patrons, returning day after day at the same time.

The lunchroom is only one of several projects sponsored by the unusually active Business Woman's Guild at Trinity Church. The organization now holds a 20-year endowment policy on the son of a member of the parish. The policy has been held for twelve years now. In eight years more it will pay the Church a \$10,000 endowment.

Mrs. Florence Rupp is president of the Guild. Other officers include Miss Clara King, vice-president; Miss Alice Buckwell, treasurer, and Mrs. Mary Reed, secretary.

The idea for the lunchroom came from Mrs. C. I. Barnes and the Rev. George Gunnell, who was then rector. The present rector is the Rev. Benedict Williams.

Typical of the many young women who take advantage of Trinity's lunchroom are Vera Rack (left) and Lodi Walendzak (right).



Pennies for Publicity. Pennies for publicity are providing all that will be needed to carry out a plan for informing the people in his three missions, according to the Rev. Thomas S. Clarkson in charge of St. John's, Minden, Church of the Redeemer, Ruston, and Trinity Church, Homer, all in Louisiana.

Mr. Clarkson hopes first to put FORTH in every home. Second, to distribute plenty of *Forward Movement* booklets and confirmation instruction papers. Third, to secure and maintain a mimeo-

graph machine, providing at least a fortnightly paper for his field.

He is now providing all his people with pence cans, planning to use the proceeds for this publicity work. He sent out eighty cans and the first collection brought in a third of them with an average of \$1 in each. A later collection was 100 per cent.

* * *

Under terms of an "assurance" policy being written in Trinity parish, Tulsa, Okla., the "beneficiary" is assured of: peace of mind; availability of all Church

ministrations; Christian training of children, and membership in a world-wide Church. In consideration of these benefits, the assured agrees: to attend church, to coöperate with the Church school and to lend financial support to the parish.

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Life at Brownell Hall

(Continued from page 19)

keep rooms in order and clothes in good shape.

Like many other Church schools, Brownell Hall owes its founding directly to a Bishop. Joseph Cruikshank Talbot, who called himself "bishop of all outdoors," started the school in 1863 and named it for Thomas Church Brownell of Connecticut, who was Presiding Bishop at that time. The Hall is believed to be the first girls' school in the Northwest. It has always been attended by girls of every communion, but it remains Episcopal. The pupils wor-

ship in their own chapel, where clergymen of the city conduct services every morning. In the processional is the entire student body. For resident students there is a service of Evening Prayer.

Most evned of Brownell's students in the Spring is the May Queen, who is crowned during Commencement festivities. Not to her alone, however, is the week exciting, for she shares attention with graduates and with alumnae who return for the Commencement ceremony at Trinity Cathedral.

Life or Death for These Children?

No, not lightning-death from the sky. That would be merciful beside theirs. Slow, piece-meal death. The death not only of their lithe young bodies, but of their hopes, their happiness, their courage, their reasons for living.

FOR THEY ARE CHILDREN WITH LEPROSY

They live in the beneficent leper colony of the Government of Liberia, where Dr. Werner Junge of the Episcopal Mission renders medical and spiritual service. If they can stay there the probability of their cure is high, but they can stay there *only if American Christians help.*

The American Mission to Lepers coöperates with the Episcopal Church by sending such help to Dr. Junge—as well as to Kusatsu (Japan), Nanchang (China), Palo Seco (Canal Zone).

Send at Easter Your Gift of Life through:

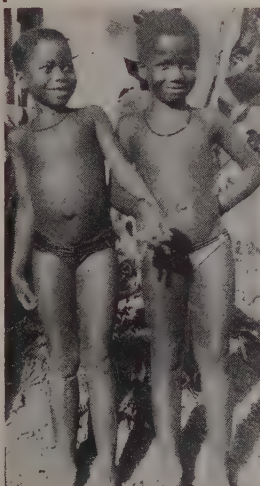
The AMERICAN MISSION TO LEPERS, Inc.
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As my Easter Gift of life, I am happy to enclose.....

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Address

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BISHOP BRINKER

Nebraska has a new bishop, the Rt. Rev. Howard R. Brinker, (above), consecrated in Trinity Cathedral, Omaha, by the Presiding Bishop with Bishops E. V. Shayler (retired, of Nebraska) and George Allen Beecher (Western Nebraska) as co-consecrators. Ten bishops took part in the colorful ceremonies. Bishop Brinker formerly was rector of St. Bartholomew's Church, Chicago. Bishop Stewart of Chicago preached the consecration sermon.

The Story of Holy Week



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Bishop Beecher Honored

Nearly fifty years of missionary work, first among pioneers and Indians, later among needy and delinquent boys and among permanent settlers in a growing district, have brought to the Rt. Rev. George Allen Beecher, missionary bishop of Western Nebraska, the 1939 distinguished service medal of the Kiwanis Club at Lincoln.

Bishop Beecher is famous for the statement that "youth's greatest temple is the out-of-doors." His work among boys led to the establishment of annual camps whose popularity has spread the idea throughout the State.



Unusual Prayers. Nerves, the Mother-in-Law, Forgetting and Remembering, Young Parents—these are some of the homely subjects of a small collection of prayers for personal use by L. M. Zimmerman, titled *Prayers, for All People, for All Occasions* (Philadelphia, United Lutheran Publication House, 35c).

During the first three months of its publication, it has been reprinted on an average of once every ten days, as a result no doubt of the informality and homely subjects. Subjects other than those mentioned with broader concern are: In Time of Crisis, Immortality, Peacemakers, The Church, Missionaries and Prayer itself. This is a handy volume that will slip into anyone's pocket or handbag.



The National Rural Work Leadership School will be held at the University of Wisconsin, Madison, June 24 to July 5.

A woman in a mid-western parish won a \$250 national radio contest prize. Because she has been a life-long tither, she gave her rector \$25 asking that it be used for subscriptions to FORTH. The parish, working through a special committee which used the telephone technique, went out and got enough subscriptions to bring the number up to 100, thus taking advantage of the special group offer of 100 or more subscriptions at fifty cents each.

Castor oil, \$7 a pound! That's one of the problems the Rev. Ralph Chang has to face in his work among refugees and country people in the district of Anking, China. From sheer force, he started a clinic and treats 30 to 40 patients a day.



Hymns sung to accordion accompaniment at Church services held in a cellar are indications of the pioneer character of a soon-to-be mission in the town of Avenal, Calif. Avenal is a new town created by discovery of a high grade of petroleum.



St. Luke's Church, Wymore, Neb., won first prize in a contest for the best outdoor display. The exhibit included a Nativity scene, life size, painted by young people of the parish.

CONVENTION HELPER

Among those who will be busiest when General Convention meets in Kansas City in October will be the Very Rev. Claude W. Sprouse, (below) dean of Grace and Holy Trinity Cathedral, Kansas City, and vice chairman of the Kansas City Convention Committee. Before going to Kansas City in 1931, Dean Sprouse held rectorships in St. Paul, Minn., and Houston, Texas.



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THE BABY

Mushing it in Alaska

NEWS FROM MISSION FIELDS

by

John W. Wood

Alaskan Call. Dr. H. J. Aldrich who succeeded the late Dr. Grafton Burke at the Hudson Stuck Hospital, Fort Yukon, Alaska, writes: "I made my first professional visit by dog team awhile ago, about eighteen miles out to Birch Creek. Sophie William, about to have her baby, was enroute to the hospital by dog team when she developed a hemorrhage which was so profuse that they did not dare to continue the trip.

"Two men mushed all night long to get me and I left the first thing that morning with eight fresh dogs reaching Birch Creek that night. Sophie had had her baby which was born dead and was pretty well bled out when I arrived. The hemorrhage was checked without much difficulty. After a night's sleep in a tent on spruce boughs we came back the following morning. The trail was fairly good and the temperature only 10-20 below so I rather enjoyed my initial dog team trip."

✱ ✱ ✱

Progress in Cuba. Bishop Blankingship of Cuba feels that the past year has been a good one for that missionary district. For one thing the missionary staff has continued its faithful work. For another, 1,997 persons were baptized during the year, while 400 more were either confirmed or received into the Communion of the Church.

On St. Thomas' Day a church building was consecrated in the important railroad city, Ciego de Avila. It is one of the newer missions and has made steady progress. Naturally with an adequate building the Reverend Mr. Zermeno is able to report larger congregations. The diocesan Forward Movement Committee has been preparing booklets in Spanish for general distribution, and is now arranging for a course on the Book of Common Prayer.

St. Paul's School, Camaguey, has been enlarged and is looking forward to the possibility of a dormitory for boys, so that its privileges can be extended to a larger number of lads not resident in the city. Other schools like Trinity, Moron, and the Sarah Ashhurst School in Guantanamo, are pleading for larger quarters. The Cuban people seem to have unlimited confidence in the quality of the Church's education for life.

The Church is now at work in all but one of the six provinces of Cuba. Bishop

Blankingship has his eye on that westernmost Province of Pinar del Rio.

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Chinese Resourcefulness. Chinese of all ranks and varying vocations have shown remarkable resourcefulness in meeting conditions arising from the military invasion of their country. One of my American friends gives an instance of this when he writes about the Reverend Ralph Chang, a fine young clergyman who was driven out of his home and parish in Kiukiang. He is now working in a small "market town" called "South of the Waters," back in the mountains where neither the planes nor the soldiers are apt to find the flock he is still shepherding. My friend writes:

"As former chaplain of St. James' Hospital, Anking, he has a tender heart for the sick and some knowledge of simple remedies to relieve them. People come to him shaking with the chills of malignant malaria, but 100 quinine pills cost more than two months' food for one of these poor farmers. Ralph would rather buy quinine for them than a few comforts for his own family. He's that kind. No wonder when he preaches through the villages nearby the poor people hear him gladly."

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The Anglican Churchman is a four-page publication issued once a month for the young people of the Anglican Communion in the Philippines. Its editors are Igorot students and workers. It has a regular department known as "The Prayer Box." In the December issue there appears this suggestion: "Let us give thanks for the birth of Our Lord Jesus Christ, Who has brought us out of the darkness of paganism into the light of knowledge of Our Heavenly Father."

One has to know something about the "darkness of paganism," as it exists in parts of the Philippine mountains, to understand the full significance of the spirit of thankfulness that suggestion expresses.

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High Cost of Living. A letter from Bishop Roberts reminds me that there are some conditions in China that are not so very different from those which obtain in the United States. Speaking of the cost of living he refers to profiteering in rice and reinforces his statement with actual figures.



(Above) In the laboratory at the new St. Timothy's Hospital, Cape Mount, Liberia.

"The cost of a picul of rice, when harvested by the farmers, is about five or six dollars, but when that same picul is put up for sale in a city like Shanghai, the cost is more like twenty-five or thirty dollars."

A picul is 133 pounds.

✱ ✱ ✱

War Days. From our Mission at Wuhu 300 miles up the Yangtse River from Shanghai, come these snapshots of native life, as it is today:

"The Sisters of St. Lioba's Convent of our Mission are busy with all kinds of enterprises to help the poverty-stricken neighbors in this vicinity. Just now one of their most demanding occupations is caring for the forty-six tiny babies which have been picked up from time to time along the fields near by, or have been hung on their front gate, little helpless unwanted bundles mute evidence to the economic plight of the people.

"This war, as is always the case, has left in its wake disorganized commerce and soaring prices. The cost of fire-wood is almost prohibitive. Every day the poor of the neighborhood rake our compound for each leaf, and bit of dry grass they can use as fuel. Only the poorer people have returned to the city, and this is two years after its invasion. None of the middle schools has opened. The group of dependable educated Christians is gone, and we must begin again from the ground up in our efforts to establish such a group. It is in some ways like the situation the pioneers had to face, but with the fundamental difference that the foundations have been laid and have remained. During days of terror and danger the mission compounds have been like the Cities of Refuge of old. A demonstration of the spirit of Christian love has been given which will never be forgotten, and which is already bearing fruit."



Youth needs help today more than ever before, Miss Edith Balmford, (above), declared upon taking up her duties as executive secretary of the Church Mission of Help, nationally. Unsettled conditions in industry, changing social mores, wars abroad—all these confront youth with a picture of insecurity, said Miss Balmford. Headquarters of C.M.H. are at Church Missions House, 281 Fourth Avenue, New York.

A STUDY IN AFRICAN ANTS

"I never realized how terrific driver ants really are until a few days ago. They travel in huge armies, millions of them. They are divided into three groups: soldiers which are fairly large and have huge projecting jaws; then the scouts, medium sized; and last come the laborers which are quite small."

Thus writes the newest Liberia recruit, Miss Julia Andersen, nurse at St. Timothy's Hospital, Cape Mount.

"The soldiers stand with their

backs to the line, which is about two inches wide, and guard the small ants which are carrying eggs, usually.

"The scouts run up and down the line, evidently relaying messages. When anything breaks into the line the soldiers rush at it and with lightning speed start biting, and let me tell you, they can bite. When the ants are ready to attack, they all spread out and before you know it everything is literally black with them.

No Complaining. "Since coal is not procurable I'm trying to manage without a fire in my study," writes a cheerful missionary in China, commenting on the increased cost of living there. "Perhaps I'll get used to it after a bit but I've shivered today. Kerosene is worth its weight in gold and I'm conserving my supply for the oil stove that heats the bathroom in the mornings."

The Framework of Faith by Leslie Simmonds. (New York, Longmans Green, \$2.50) The first of a series of books discussing the problems facing the evangelist in the world today, this volume attempts to "set down the fixed points of the Christian system, which joined together make up that framework upon which each will construct his own picture of ultimate reality."

Bishop Mosher to Retire

(Continued from page 20)

at first on service to the American residents. The American work has continued but the Church has more and more extended its work in the past twenty years to reach the unchurched or those who have never been touched at all by the Christian message.

"The job has been back-breaking,"

writes the Rev. Vincent H. Gowan who knows the country first-hand. "The topography of the Philippines extorts physical claims from its bishop. He has had to make the dizzying and frequent change from an office chair in Manila to a horse's saddle on the mountain tops. No village has been too remote or too

humble for him to visit, seeking out children in spots which even a horse cannot reach and where the Church has not so much as a grass roof to shelter its worship.

"He has undergone the exhausting ordeal of keeping the diocese alive through years when neither men nor money could be spared, when the command from the Church at home was that no progress be undertaken, while the response of the mission's converts was so insistent that this command could not be obeyed. Small wonder the Bishop preferred the hardships of the saddle to the troubles of his office desk! Despite year on year of staggering discouragement, Bishop Mosher has made a diocese."

Now Bishop Mosher has written the Presiding Bishop asking that his resignation be submitted to the House of Bishops when it meets in Kansas City next October. With his going from active work, the Church loses from the mission field one of her most effective workers.

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WHAT DOLLARS WILL DO IN CHINA

Reporting on the China Emergency Fund, Dr. Lewis B. Franklin, Treasurer of the National Council lists among items included in recent expenditures: "Rice for the hungry, dug-outs for safety, temporary buildings for teaching, travel for preachers of the Gospel compelled to move, rent for an overflow hospital."

"The American dollar is a powerful agency in China today," Dr. Franklin said, "exchangeable for from \$12 to \$15 Chinese dollars." In contrast with the cost of doing work in America some of the items in the report seem absurdly small. Expressed in U. S. money one finds such items as:

Piping for refugee camp.....	\$ 1.00
Fixing electric wiring.....	2.38
One month's rent, American worker	6.00
Plumbing and wiring for temporary school building.....	22.00
Rice for Chinese Christians.....	90.00
Wages—watchman for vacated school, 1 month.....	7.69
Relief for Chinese workers.....	2.50

Travelers To Moon

Two more nominees for the newly formed society of Travelers to the Moon—rural clergy whose motor mileage in their fields totals the distance to the moon or more. Among the clergy who are towers of strength to the rural work in Colorado are the Rev. Messrs. John D. Foster of Montrose and W. O. Richards of Glenwood Springs.

Mr. Richards has only 125,500 miles recorded but he had gone as far or farther in previous years. A new by-law for the society will have to create a class to be known as Travelers Presumptive, to cover such cases. Mr. Richards is the Episco-

pal Church's only clergyman in an area of more than 14,000 square miles.

Mr. Foster, with 226,000 miles of travel behind him, has nearly reached the moon. He has worked in this Colorado field for 18 years. All sorts of people, not only those of the Episcopal Church, come to him for sympathy and counsel.

* * *

Happy Ending. Happy ending to a story. Now familiar to thousands from their picture on the new United Thank Offering booklet, *The First Fifty Years*, and THE SPIRIT OF MISSIONS cover for September, 1939, are three little Chinese girls whose home near Shanghai was destroyed and who fled with their parents in the great wave of refugee travel.

They were separated from their parents and were picked up by a kindly stranger

who deposited them, frightened and tired, in the refugee camp at St. John's University. There for some time they did not even know whether their father and mother were alive. One day a man and woman, foot-sore and weary after visiting many other refugee camps, came to St. John's. Suddenly a glad cry of "Mama" and "Baba," which is Chinese for Dada. The family was reunited.

It Works! Through the efforts of a young married people's group, sixty-three new subscriptions to **FORTH** have been obtained at St. James' Church, Atlantic City, the Rev. Warren W. Way, rector. Announcements in church, personal and telephone calls under plans worked out by a special committee did the job.

LITTLE STORIES from REAL LIFE!

No. 1
of a
series



THEY... have time and income to enjoy the fruits of their labor!

No. 1 Secretary

(Continued from page 13)

spirit which had characterized all of his appeals."

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(Above) Mary Blackwolf

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Indian Twenty-Third Psalm

The origin of this translation is unknown, but it has been performed many times by the Arapahoe and Cheyenne tribes. A copy has come from Kansas, where it was heard in a performance by Mary Blackwolf, a Cheyenne, at Haskell Institute in Lawrence. This young Indian woman learned the psalm in a tribal school at Concho, Okla. Mrs. Margaret Speelman, a Church member and girls' adviser at Haskell, also heard it first among the Cheyenne and Arapahoe at Concho. Here it is:—

The Great Father above is a Shepherd Chief, I am His, and with Him I want not. He throws out to me a rope, and the name of the rope is love, and He draws me, and He draws me, and He draws me, where the grass is green, and the water is good, and I eat and lie down satisfied.

Sometime—it may be very soon, it may be longer, it may be a long, long time, that He will draw me into a place between mountains. It is dark there, but I'll draw back

not, I'll be afraid not, for it is there between these mountains that the Shepherd Chief will meet me. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads before me a table with all kinds of food, and He puts His hands upon my head and all the tired is gone. My cup He fills until it runs over. What I tell you is true, I lie not, for these roads that are a way ahead will stay with me all through this life, and afterwards I will go to live in the big tepee and sit down by the Shepherd Chief forever.

Famous Missionaries by James Gilchrist Lawson. (Grand Rapids, Zondervan Publishing House, 35c) From the vast company of men who have gone forth to proclaim Christ's Gospel, Mr. Lawson has selected thirty whose lives span the twenty centuries of the Christian era. Each biographical sketch takes no more than two pages and is illustrated with a picture.

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Come, ye faithful, raise the strain	St. John of Damascus, 749, A.D.
The day of resurrection	St. John of Damascus, 749, A.D.
Jesus Christ is risen today	Latin, 14th Century
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Golden Silence

(Continued from page 11)

have churches of their own in New York City, Philadelphia, Chicago, Boston, Cleveland, Birmingham, Ala., and Durham, N. C. In other places they hold services in regular churches. Deaf services are held regularly in 159 mission stations. Into distant spots where a gathering of deaf people is found the missionaries carry services whenever they can. Whether there is a large group of deaf-mutes or only a single family, the Church will seek out its members.

While the Church has no schools for deaf children, its missionaries hold services and conduct religious education classes in the State schools. In New York, Pennsylvania, Ohio, Illinois, and other states, Church homes for aged and infirm deaf-mutes have been founded and are actively supported by the Episcopal congregations.

Reward for these ninety years of work is to be found in the 3,500 or more deaf communicants of the Church. Some parish lists are comparatively small, but others, like All Souls' in Philadelphia and St. Ann's in New York, with more than 400 each, have grown to considerable size. Congregations are generally small and

range from twenty to sixty persons at a service. St. Ann's is filled with nearly 200 persons at the Easter communion each year.

In addition to the list of communicants there are many persons from families affiliated with other churches who attend the Episcopal Church because it has the only available services in the sign language. The number of persons influenced by the Church each year, including communicants, "adherents," and children in schools for the deaf, has been estimated at 15,000.

Always before the Conference of Church Workers Among the Deaf is the problem of training young men to replace the retired missionaries. A large number of men, it is said, would be available if there were money to train them. The Conference is now in the process of raising a Reinforcement Fund of \$30,000 for missionary training.

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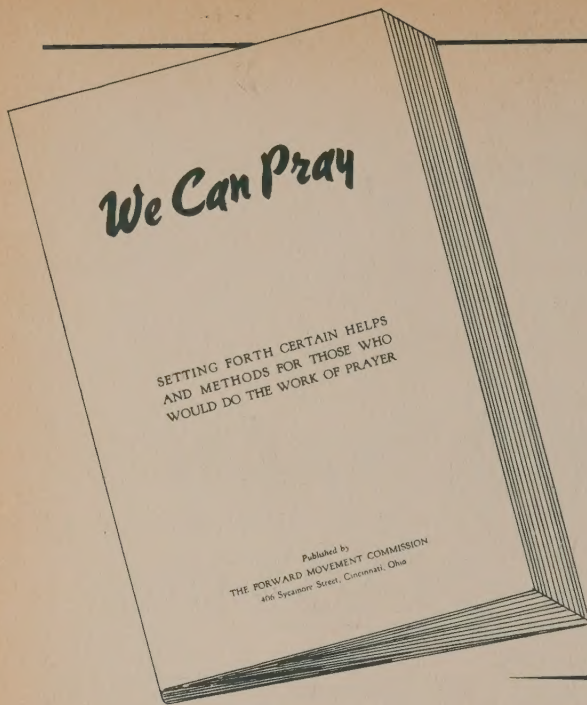
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